Al Birr Foundation, Mumbai se har Pandra per Din main shae hone wala folder **"JUMA KA PAIGAM"** jis main qare`een ne Zaban Rehmat ya Zehmat se Mutaliq kuch batain padhi hongi, is silsile ki ye Doosri qist hai Jis main "Zaban ki chand Aaftato aur Hilakat Khejiyo ka Ikhtesar ke sath zikr kiya gaya hain"

1) Istehza-wa-Mazaq Allah Rabbulaalemeen ka irshad hai:**"Aye Eeman walo! Tumhara koi Gurho doosre Gurho ka mazaq na udae, ho sakta hai ke wo mazaq udane walo se behtar ho, Na hi aurtain doosri aurtain ka mazaq uda`ain, ho sakta hai ke wo unse behtar ho, aur ek doosre per tana zani na karo aur na hi ek doosro ke bure naam rakho, Eeman lane ke baad Fisq main naam paida karna bahut buri baat hai aur jo log in bato se baaj na aaye wahi Zalim hain"** (sura Al-Huzrat 11) ye Zaban ki Aafto main se hai ke kisi Musalman ka Istehja kiya jaye, darasal Mazaq Udane ki do hi wajeh ho sakti hai. Ek Mazhabi ya Nazar yani ka ikhtelaf ka hona, doosra : Mukhatib ko apne se kamtar aur haqeer samajhna, Umuman Istehza wa Mazaq hi ladai jhagde ka sabab bante hain, Is liye hamain ye Ma`shrati aadab sikhaya gaya hai ke aisi Bad Akhlaqi se ijtenab karna chahiye jo Islami Ukhwat-wa-Bhaichargi aur mail mohabbat ki raah main roda bane, kisi ki Toh aur Jasusi main padna, us per aawazain kasna, kisi ki naqal utarna, tanzya ishara karna, kisi Fel ya Harkat main aib joi karna Shariyat ki nazar main Qabeeh qism ki bad Akhalaqi hai kyou ke ye chizain Ma`shrati taluqat ka bigadne ka zariya hain.

Sayyadna Abu Barza Al-Salmi ò se marwi hai Rasoolullah ﷺ ne farmaya : **"Aye Zaban se iqrar karne walo ki jamat jin ki Dilo main (abhi tak) Eeman dakhil nahi huwa hai, Musalmano ki geebat na karo, un ki Izzat-wa-Aabru ke peeche na padho, jo Shaks in (Ahle Eeman) ki Izzato ko Uchalne ki koshish kare ga, to Allah uski Izzat-wa-Abru ko pamal kar dega, jis ki Izzat-wa-Aabru aur oyoob-wa-nuqa`aes ke peeche Allah Ta`ala padh jaye ga, Use Us ke hi Ghar main (agarcha wo logo se apne ghar main chupa huwa ho) Zalil aur Ruswa kar dega.**(Sahih Targeeb-wa-Terheeb 2340, Hasan).Sa`habe Aoun-ul-Ma`bood likhate hain : **"Is hadees main us baat per tanbhi ki gai hai ke musalman ki geebat munafiq ka sha`aar hai, momin ka nahi"** (Aoun-ul-Mabood 13/224).

Sahi Muslim ki Riwayat hai Jis main Rasool-e-Akram ﷺ farmate hain : **" Ek Aadmi ke Bura hone ke liye kafi hai ke woh apne musalman Bhai ko haqeer samjhe aur har Musalman ka Khoon us ka Maal, Us ki Izzat (se khilwad) doosre musalman per haraam hai".** (Raqm-ul-hadees 6706). Agar kisi ke badsurat hone per mazaq Udaya jaye to ye ja`anna chahiye ke jis ka mazaq udaya ja raha hai, us ka banane wala Allah hai. **"Wahi woh Zaat hai jo Rehme Madar main jaisa chahata hai tumhari soorat banata hai."** (Surah Al-Imran 6) aur agar kisi ko Gurbat wa Iflaas ki bina per haqeer aur Zaleel samjha jai to Allah Ta`ala ke us farman ko yaad rakhna chahiye : **"Aap keh dijiye ke, Be shak mera parwardigar apne bando main se Jis ki chahata hai rozi kushada kar deta hai aur Jis ki chahata hai Tang kar deta hai."** (Surah Saba 39), Lehaza Istehza-wa-Mazaq Zaban ki Sharartoun main se Ek hai, Jis se Bachna Chahiye.

2) Jhoot Bolna Jhoot Zaban ki hilakato khejiyo main se ek hai, jis ki wajah se Samaj-wa-Ma`ashra main badi Shar wa Fasaad paida hota hai, Jhoot Sachchai ki zid hai, Allah Ta`ala farmat hai : **"Be shak Munafiqeen (apne qoul-wa-amal main) Jhoote hain."** (Sura Munifiqun 1). Jhoot kehta hain **"Kisi Chiz ke bare main Us ki Haqeeqat ke Khilaf Khabar dena, Chaye aisa karna Accha hoya Galti se".**

Jhoot ki Do qismain hain : Ek ye ke Allah aur us ke Rasool ﷺ per Umda Jhoot bandha jaye, aise Shaks ka Thikana Jahannam hai, jaisa ke Allah Ta`ala ka irshad hai : **"Us Shaks se bada zalim koun hoga jo Allah per Jhoot bandhe, ya us ki taraf se aane wali Haq baat ko jhutlaye, kiya aise Be Eemano ka Thikana Jahannam nahi hai?** (Surah Ankaboot 68). Nabi Kareem ﷺ farmate hain : " Jo Shaks Jhoot ko jante huwe meri taraf mansoob kar ke bayan kare to woh Jhooto main se ek hai. (Sahi Ibn Maja 38). Doosri Riwayat main farmaya : **Jis ne Jaan Bhooj kar mere uper Jhoot bandhe woh apna Thikana Jahannam bana le"** (Sahi Bukhari 110).

Jhoot ki doosri qism ye ke Aam logo se Jhoot bolna, Baat cheet main, lain dain aur Ma`amlat wagaira main ye sab Kabira Gunah main se hai, Nabi Kareem ﷺ ne munafiq ki ek Nishani batai hai ke **"Jab woh baat kare to Jhoot bole"** (Bukhari 33) Momin Bando ke liye Allah Ta`ala ka hukm ye hai ke **"Aye Eeman walo ! Allah se Daro aur Sachhe logo ka sath diya karo"** (Sura Tauba 119).
Isi tarah Jhooti Sahadat aur Gawahi dena Akbar-ul-Kabair main se hai : Allah Ta`ala farmata hai **"Momin woh hai jo Jhuti Gawahi nahi dete"** (Sura Furqan 72) Nabi Kareem ﷺ ne teen martaba farmaya : **"Kya main tumhain sab se bade Gunaho ke bare main ba bata doun"** Sahaba Kiram ﷺ ne kaha : **Kyoun nahi** Aye Allah ke Rasool : Aap ﷺ ne farmaya **" Allah ke sath Shirk karna, Walidain ki na farmani karna, Aap taik laga kar bethai huwe the, Phir sidha ho kar beth gaye aur farmaya : "Khabar dar ! Jhuti Gawahi dena"** Rawi kehte hain **Aap bar bar yahi baat dohrate rahe yahan tak ke ham ne kaha Kash ke Aap Khamosh hojate"** (Bukhari 2654) Aaj Musalman ke Ma`ashra main us qadr jhoot bolna aam hogaya hai ke kitne log aise hain un ke najdeek jhoot bol kar kisi bhi tarah ki Dunyai faida hasil kar lena koi Gunah hi nahi samjha jata, Khas tor per Ma`amlaat aur lain dain main Haji Namazi aur bade bade Jubba Dastaar farrathe se Jhoot bolte aur Haram tareeqe se doosro ka Maal gasab kar lete hain, Nabi Kareem ﷺ ne farmaya **" Jis ne Apni Qasam ke zarye apne kisi musalman bhai ke haq ko gasab kar liya, to Allah Ta`ala us ke liye Jahannam ko wajib aur Jannat ko Haraam kar deta hai,** Ek Shaks ne kaha : Aye Allah ke Rasool ﷺ ! **Agarcha woh Mamoolo hi ho?** Aap ﷺ ne farmaya : **Agarcha woh pilu ka miswak hi ho** (Sahi Muslim 370).

Qar`aeen! Agar hum us waeed per chand minute ruk kar sochain aur phir apne Ma`ashra ka jayeza lain kitne log hain Jinhoun ne apne Bhaiyo tak ka hissa gasab kar liya hai, Astagferullah ! Ham Allah ke paas kiya jawab dain ge, Lehaza Jhoot Zaban ki Shar Angeziyoun main se ek hai Jis se bachna chahiye.

3) Geebat aur Chugalkhori karna : Geebat ke bare main Allah Ta`ala farmat hai : **" Aur tum main se koi kisi ki Geebat na kare, kya tum main se koi bhi apne murda bhai ka gosht khana pasand karta hai? Tum ko is se Ghin aaye gi."** (Sura Hujrat 12) Geebat ki Taarif (Nabi Kareem ﷺ ne Sahaba karam ﷺ se pucha "Kya tum jante ho Geebat kise kehte hain? Kaha Allah aur uske Rasool behtar hain. Aap ﷺ ne farmaya : Tumhara Apne Bhai ka zikr karna (ke agar woh sune) to na pasand kare, kaha gaya : Jo main keh raha houn agar woh cheez mere bhai ke under pai jati hai tab bhi geebat hai? Aap ﷺ ne farmaya **" Usi ko Geebat kehtain hain, agar tum woh baat kaho jo tumhare bhai main nahi hai to goya tum ne us per Bohtan lagaya hai.** (sahi Muslim 6758) aur Bohtan bandhna is se bhi Shakt Gunah hai.

Sayyada Aysha ﷺ kehti hain Ek martaba main ne Nabi Kareem ne kaha : **Aye Allah ke Rasool ! Safiya ﷺ ka aisa aisa hona aap**

keliye kafi hai, (Yani woh nate qad ki hain) Aap ﷺ ne farmaya : **Tum ne ek aisa qalma keh diya hai ke Agar use Samadar ke pani main mila diya jaye to us ka pani Gandla hojaye ga.** (Sunan Tirmizi 2502, Sahi) Bakar Bin Muneer kehte hain **"Main ne Mohammed bin Ismail Bukhari ko bayan karte huwe suna woh kah rahe the, Mujhe Umeed hai ke jab main Allah Ta`ala se mulaqat karoun ga to to Allah Ta`ala mujh se kisi ki Geebat ke bare main sawal nahi kare ga.** (Fateh-ul-Bari 1/480) **Yani main ne apni Zaban ki us Qadr hifazat ki hai ke Puri Zindagi main ne kisi ki Geebat nahi ki hai**.

Namima Al-Azkar-ul-Nawwi 785 main Kehte hain : "Logo ki bato ko Fasad ki Niyat se ek doosre ke darmiyan naqal karna" Sayyadna Anas Bin Malik bayan karte hain : Nabi kareem ﷺ ne pucha tum jante ho **"Al-Azha"** kise kehte hain. Sahaba ne farmaya : "Allah aur us ke Rasool hi behtar jante hain, Aap ne farmaya **" Do logo ke darmiyan Fitna barpa karne keliye Ek Shaks ki Baat ko doose ke pass naqal karna"** (Silsila Sahiya Albani 845) Allah Ta`la farmata hai Aye Nabi! **Aap kisi aise Shaks ka kaha na mane jo ziyada qasmain khane wala, Burai karne wala chugalkhori hai."**(Surah Qalam 10,11).

Aap ﷺ farmate hain **Tum sab se bura do Chere wala ko paoge, jo Idhar ek Chera liye aata hai aur Udhar Doosra Chera liye aata hai.** (Sahi Bukhari3494) Ye woh Chulgarkhor Shaks hai jo Idhar ki Udhar karta aur logo ke darmiyan fasad barpa karta hai, Aap ne farmaya **"Chugalkhor Jannat main Dakhil nahi hoga"** (Muslim 303) Aap ﷺ ne farmaya **" Ek Shaks ko Chugalkhori ke sabab Qabr main Azab ho raha hai"** (Sahih Bukhari 218), **Hatta ke Aap ne had tak ehtiyat karne ki Taleem di hai ke Jab tum main koi Shaks Wafat kar jaye to tum us ki Izzat wa Abro ke peeche na pado** (Sahi Al- Jame 794)

ye woh Ma`ashrati aadab hai jis ke bare main Zaban ko Azad Chod dene se Soue Zani paida hoti hai aur Shaitan ko is ke zarye se dilo main nafrat wa adawat ka bij dalne ka maoqa mil jata hai, In dalail ki roshni main ye baat puri tarah waje hojati hai ke Geebat-wa-Chugalkhori Zaban ke Aafto aur Hilaqato main se hai Jis se har Musalman Mard-wa-Aurat ko Bachna chahiye.

4) Gali Galoch Aur Lan Taan karna : Lan Taan karna aur Gali Galoch karna badi bad Akhlaqi aur Buri aadat hai, Shariyat aur Deen ki najar main Ek Sangeen Jurm aur Khatarnak Gunah hai, Tajruba Sahid hai Aam tor per Ladai Jhagda aur Fitna Fasad ka aagaz gali galoch hi se hota hai, ye ek aamsi aadat hai ke

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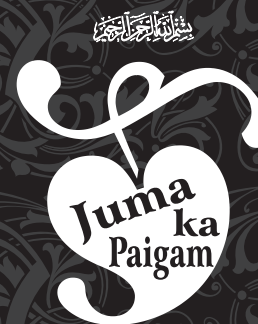
Samaj Ma`ashre ka har fard is ka Aadi banta ja raha hai, Chote Chote Bacche aisi fahash gali dete hai ke sun kar Insan sharminda ho jaye, Nabi Kareem ﷺ ne khas tor per Auratoun ke bare main bayan farmaya : **Aye Aurtoun ki Jamat sadqa diya karo, Main ne Tumhain Jahannam main sab se jiyada dekha hai,** Ek Aurat ne is ki wajah daryaft kiya. Aap ﷺ ne farmaya : **Tum Lan Tan ziyada karti ho aur Shoharo ki na farmani karti ho"** (Sahi Bukhari 304) Aap ﷺ ne farmaya **" Jo Shaks kisi momin (Mard-o-Aurat) ko Lan Tan kare to woh ise Qatl kar dene jaisa hai"** (Sahih Bukhari 6047) Aap ﷺ ne farmate hain : **"Ek Shaks jab kisi chiz per Lanat bheja hai to woh Laanat Aasman ki taraf chadti hai, Aasman ka darwaza band kar diya jata hai aur phir Zameen ki taraf wapis Aati hai, to Maluoon Shae ko Chod kar Zameen ka Darwaza band kar diya jate hai, phir woh dayein aur bayein jati hai magar jab koi rasta nahi pati to jis per Laanat bheji gai hai us ki taraf jati hai aur Agar woh us Laanat ka Mustahiq nahi hai to woh Apne kehne wale ki taraf lot jati hai"** (Sahi Al Jame 1672).

Akhlaqi Qadrain mit rahi ahi aur Insan is qadr bad akhlaq ho chuka hai ke apsi Rishto tak ka koi waqar baqi nahi reh gaya hai, kitne log hain jo apne Maa Baap ko Galiyan dete hain, Abdullah Ibn Umer bayan karte hain Rasoolullah ﷺ ne farmaya **"Ke ye bade kabira Gunaho main se hai ke Aadmi apne Maa Baap ko Laan Taan kare,** Sahaba Kiram ne pucha **" Allah ke Rasool ﷺ ek Aadmi apne walidain ko kaise Lan Tan kar sakta hai, Aap ne farmaya woh Doosro ke Maa Baab ko Galiyan deta hai to woh iske Maa Baap ko galiyan dete hain."** (sahih Bukhari 5973)

Be sharmi wa Be hayaee is had tak aam ho chuki hai ke log apne Maa Behan ki Galiyan dete aur Muskura kar kehte hain **" kya huwa agar mere dost ne gali di hai**, hamara aapas main mazaq chalta hai, ham us ko bura nahi mante, Aaj gali Ek Faishan aur Aadat ban chuki hai, Do log aapas main ek doosr ko jitni galiyan dain to samjha jata hai ke ye aapas main bahut free hain ,ye bad zabani hamare bigde huwe samaj ka hissa banta ja raha hai, Nabi Kareem ﷺ farmate hain **" Do Gali Galoch karne wale aapas main jis qadr bura bhala kehta hain wohus per hai jis ne ibteda ki hai jab tak ki mazloom ziyadti na kare"** (Sahi Muslim 6756)

Allah Ta`ala ham sab ko In buri aadtoun se bachne ke toufiq de (Aamee)

ZABAN KI TABAHIYAN

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